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getting on very well ; and, in the introductory address of Dr. Delgado Jugo, much had already been done towards discovering the ancestry of the races that now exist in Spain. The chairman, addressing Dr. Delgado Jugo in French, welcomed him, in the name of the Society, communicated to him their satisfaction at the honour of a visit from him, and informed him of the vote of thanks which had already been given for the copies of the Introductory Address presented by him.

Dr. DELGADO JUGO then briefly addressed the meeting, speaking in French. He expressed the desire of the Anthropological Society of Spain to do all they could to promote the science in conjunction with the Anthropological Societies of England and France. He said that there were great differences in the races that inhabit different provinces in Spain, and it was one of the principal objects of the Anthropological Society of Madrid to ascertain, in conjunction with the Anthropological Societies of England and France, which was the first race who peopled Spain ; that question had a bearing also on the question of the origin of the people of this island. He stated that the Madrid Society had recently sent a collection of Basque skulls to the Anthropological Society of Paris, and they were forming a similar collection to be sent to the Society in London.

The following paper on "Aboriginal Ovens," contributed by Peter Beveridge, Esq., and communicated by Sir Charles Nicholson, Bart., F.A.S.L., was then read :—

After the author had stated the results of his experience in Australia, and especially said that he had seen blackfellows' ovens in every stage of progression, from the moment of the first "yam-stick" being dug into the earth, up to the largest and most complete one extant, he proceeded : My observations of this subject extend over a period of twenty-eight years, and having always taken great interest in things aboriginal, I have not any hesitation in saying (even although it may savour of egotism) that the following description is correct in every particular.

Blackfellows' ovens are not by any means misnomers, as the mounds so called are essentially "cooking places", and they are formed in the following manner :—A family, or (as the case may be) several families, who have taken up their quarters where food chances to be plentiful, have something to cook,—for example, I will say an emu ; a hole is therefore dug, about three feet in diameter, and about eight or ten inches in depth ; this work is always performed by "Lubras", and their only implements are "yam-sticks." If there are not any stones in the vicinity, the most tenacious pieces of earth found during the excavation are carefully put aside. When the hole has attained the desired depth, it is filled with firewood, upon which the selected pieces of earth are placed, the wood is then ignited, and, by the time it is all consumed, the earth nodules have become baked into the consistency of brick, and as a matter of course are red hot. When this result has been achieved, the hot clay is removed by a pair of "aboriginal tongs", after which the hole is carefully swept out, and a layer of damp grass placed over the bottom and round the sides ; the dismembered emu is then packed carefully on the grass, when it is covered over with more moist grass ; the red hot clay is then spread

equally over the grass, and the whole is then covered over with the finer earth that had been taken from the hole ; but should the earth covering be too thin to keep the steam from escaping, it is supplemented by earth dug in close proximity. Ashes are never used as an oven-lid, because, being fine, they would run through the interstices of the red-hot clay, and grass as well, and so spoil the food. Before the caloric has time to become exhausted from the clay nodules and the hole itself, the food is as perfectly cooked as if it had been done in the most improved kitchen range. When the cooking has been completed, the covering is scraped off, and this *débris* (calcined clay, ashes, and earth) becomes the nucleus of a blackfellow's oven. This process being continually repeated for many years, perhaps centuries, results in the heaps which are actually blackfellows' ovens, although often improperly designated tumuli.

As a general rule, the blacks do not use their cooking mounds to build their camps upon ; an exception to this exists, however, on the large inundated reedy plains of the Lower Murray, where blackfellows' ovens are more numerous and larger than any I have seen in any other portion of Australia. There, where the snow-waters cover the plains for miles on each side of the river, the ovens stand up out of the flood, perfect little islands, looking green and refreshing to the eye, because of the great growth of the succulent saltbush with which their crests are clothed. These island-mounds the blacks, during flood-time, make their camps upon, conveying their firewood in canoes, oftentimes a distance of four or five miles. Sometimes the blacks will remain as long as a month at a time on one of these tiny islands, living upon the enormous and oily Murray cod, supplemented by eggs of nearly every kind of aquatic bird, and the birds themselves ; besides they have the young and succulent kumpung (broad-leaved flag), which shoots up through the water, by way of vegetable. Thus, every article of consumption, even to the material for constructing their camps, has to be brought to the spot, and, of course, the daily refuse adds materially to the growth of the mound. So long as the game and fish continue plentiful, the blacks never think of changing their quarters,—that is to say, until the spot becomes too offensive for even aboriginal olfactories, then, however, they shift to another mound, and leave natural agencies to purify the abandoned spot, which will have regained its pristine appearance ere it is again visited.

Skeletons of aboriginal natives are frequently found in the ovens, hence the prevalent idea of their being tumuli ; but this fact is easily accounted for. Supposing an old Lubra dies when there happens to be only a small section of the tribe to which she belongs present, the easiest method of covering the body up out of sight is adopted, and that is done by scraping a hole with their “yam sticks” in the loose, friable soil of an oven, in which the body is placed, covered up, and forgotten in a very short time. The blacks do not possess any digging implements other than “yam sticks” ; therefore, loose soil is a great consideration to them when they have a grave to dig.

I once had occasion to remove the whole of a blackfellows' oven to make a roadway ; it contained 8,700 cubic feet. During its removal,

I found twenty-eight human skeletons. This great number surprised me, but upon making inquiry, I found that they were the remains of those who had fallen victims to the smallpox whilst that epidemic ravaged the aboriginal tribes; but notwithstanding the friable nature of the chosen burial-ground, the deaths were so frequent that many of the bodies were left unburied for the wild dogs and birds of prey.

Thanks were given to the author of the paper, and the meeting then adjourned to the 1st of June.

JUNE 1ST, 1869.

DR. BEDDOE, PRESIDENT, IN THE CHAIR.

The Minutes of the previous Meeting were read and confirmed.

Frederick King Green, Esq., M.R.C.S., Burford, was elected a Fellow.

M. Emile de Cartailhac was elected Local Secretary for Toulouse.

Mr. PARK HARRISON exhibited some sketches of Easter Island, taken by Lieut. Harrison, representing some of the gigantic monoliths in that island, supposed to be the works of an earlier race of inhabitants, and also some of their huts. One was a drawing of an immense figure, which had been left in the quarry where the stone was excavated. It was similar to those which were standing on some Cyclopean walls in Captain Cook's time, but which are now thrown down. There was also a range of huts on the highest part of what had been the crater of a large volcano. When Cook visited the island he remarked that the people presented great affinity to those of the Society Islands, nearly two thousand miles west; some of the people were then clothed in fine cloth garments "of red and white colours, made of a stuff which was soft to the touch like silk", but now they are almost nude. There was a remarkable concurrence of evidence in many respects to show that the people came from the west; and if so, the island must be regarded as a stepping stone from the Old World. In Peru, which is two thousand miles from Easter Island, there were many things to indicate similarity of origin. Mr. Harrison also exhibited two ornamental woollen bags, which had been associated with flint arrowheads, and were exposed on the surface after the earthquake at Arica, in 1868.

The thanks of the meeting were given to Mr. Harrison, for exhibiting the drawings, and for his description.

GEORGE HARRIS, Esq., F.S.A., Barrister at Law, President of the Anthropological Society of Manchester, then read the following paper, "On the Distinctions, mental and moral, occasioned by the Difference of Sex":—

The inquiry here proposed is interesting in itself, viewed not only in regard to man, but in respect to animal and vegetable creation throughout, the phenomena of which are calculated to throw much and important light not merely on the material, but also on the moral